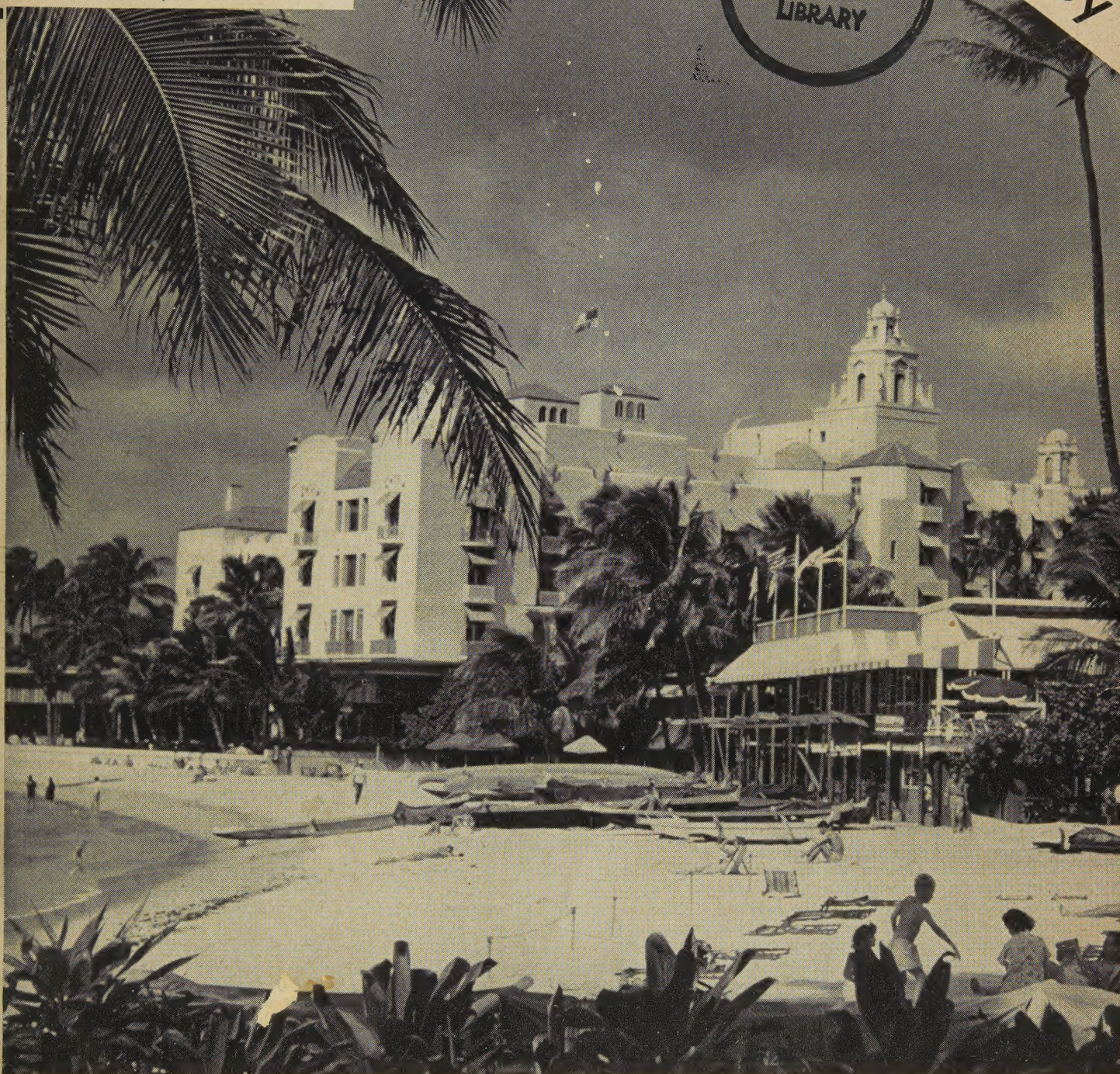
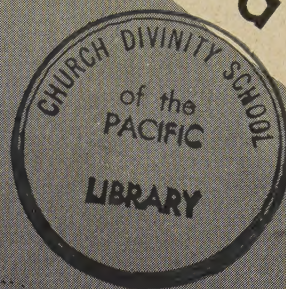


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ALAN PATON:
Fear Is a Journey



HONOLULU: Waikiki Beach, the “pink palace,” and Convention [p. 41]

Northwest Orient Airlines

NE NATION, UNDER GOD. P. 7

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Rowboat, Round Trip

TALK about segregation! What diocese will pledge to share with the Nebraska delegation their conditions on this Hawaii junket [to 1955 General Convention in Honolulu]? Those conditions include rowboat round trip and one slightly used grass shack for the two-week stay.

As for stimulating missionary giving, who is going to explain to my parish that the Church which holds its deliberations by the sands of Waikiki needs their hard-won dollars?

(Rev.) THEODORE YARDLEY,
Rector, St. Barnabas Church,
Deputy to 1952 Convention.

Omaha, Neb.

Houston Decision

MANY Episcopalians in the South, both white and Negro, are doing their utmost to bring a Christian answer to the problem of segregation. Christian faith and practice in the immediate situation have a greater impact on the social order than does any amount of ecclesiastical pressure from outside. We must be Christians first and then the question of a man's skin does not matter.

I cite here one example of what southern Episcopalians are doing in a segregated community to demonstrate what the faith and practice of the Episcopal Church is on the color of a man's skin and the Kingdom of God. The enclosed picture [see cut] shows the ordination of the Rev. Joseph Green [by Bishop Cole of Upper South Carolina] on Easter Eve in the heart of the diocese of Upper South Carolina. . . . One of the three churches which he will serve, St. Simons, Peak, S. C., has been recently restored by white and Negro laymen who worked shoulder to shoulder, hour after hour, for no remuneration except the blessing of God which was poured out in great measure. At the ordination service these white and Negro laymen received the Blessed Sacrament side by side at the rail. No northern social reformer can appreciate what this Communion meant in a segregated community where three years ago the first resident white priest began his ministry to three white churches and two Negro churches. St. Simons . . . had not had services in seven years. Services were begun on regular schedule and repair work on the building started. I might add that at times the workers were fed by a white neighbor of another denomination who became interested in the work. As the work on the building was being completed God, in His providence, raised up this Negro minister for this congregation. . . .

It is with these white and Negro southern Episcopalians who are trying to do God's work that northern delegates have refused to assemble in Houston. The painful blows by our fellow Churchmen are hard to bear. They must know that it is impossible to change social customs in the twinkling of an eye, either by social legislation or ecclesiastical pressure. Can they imagine the upheaval that would follow if,

in a twinkling of an eye, a peaceful, all white, northern community were forced to absorb into its inner life, in an unsegregated pattern, as many Negroes as there were whites in the community? This is what they are asking their southern neighbors to do where two parallel societies have existed; or else, in their aloof self-righteous pride, they cannot assemble with the very ones who are already working so hard at solving the problem.

It is interesting to point out here the lack of growth of the Episcopal Church in the dioceses which took negative action on Houston as the next convention city and the outstanding growth in the diocese of Texas (the proposed host diocese) and the diocese of Upper South Carolina as reported in the *Episcopal Church Annual for 1954*, page 17, "Table of Percentage of Increase or Decrease in Number of Communicants" for the 102 dioceses and missionary districts. The diocese of New York is number 100 in the list with a loss in 1953 of 2.05% and in 1952 another loss



JOSEPH GREEN ORDINATION*
The growing edge.

of 2.51%. The diocese of Newark is number 98 on the list with a loss in 1953 of 1.82% and a bare increase in 1952 of .30%. The diocese of Washington has done some better, being only number 68 in the list with an increase in 1953 of 1.74% and in 1952 of 3.01%.

In the same list, the diocese of Texas is number 20 with an increase in 1953 of 5.91% and in 1952 an increase of 7.16%. At the same time the diocese of Upper South Carolina . . . was number 14 in the list (with only three other dioceses and 10 missionary districts ahead of her). The

*In many Southern dioceses, pictures are forbidden during the service, but the participants gather together afterward and repeat a pose taken during the service. Unfortunately, they are hardly ever able to regain facial expressions characteristic of persons engaged in worship.

diocese of Upper South Carolina under Bishop Gravatt's able leadership had a increase in 1953 of 7.19% and in 1952 of 3.79%.

Where is the growing edge of the Episcopal Church?

Those of us who are moving forward have been too busy with our own activities to send missionaries to these lagging dioceses, but it would seem now that we have been blind to our responsibility and opportunity of leadership in the national Church. The Second Province which is rock bottom on the list with a consistent loss of communicant strength is dragging the whole Church down not only by its lack of missionary effort at home but by its unfortunate pronouncements abroad. . . .

SOPHIE W. WALLACE.

Charleston, S. C.

ALACK of balance is being shown in the exaltation of one lack of perfection above all others, at the present time. While we all hope for the Kingdom of God to claim the undivided allegiance of all mankind everywhere, there are many things that make our world different from the perfect Kingdom of God, and recognizing things as they are, we do not expect everyone to be entirely converted to the Kingdom of God by 8 o'clock tomorrow morning.

To recognize that the world is the way it is, and to exist in the world, is not necessarily to approve of things as they are. Now, if the Church feels it can not hold a convention in any city where the delegates may suffer, let us be consistent and refuse to meet in any place in which our delegates run the danger of being robbed, or being killed in an automobile accident, or being poisoned by food. Meeting in some place which does not manifest all the characteristics of the Kingdom of God implies approval of the evil which exists, let us refuse to meet in any place where there is crime, Communism, labor racketeering, underworld gangs, or poverty.

Is the South a part of the nation? Are the parishes and dioceses in the South a part of the Episcopal Church? Is it consistent to demand that a southern city eliminate its shortcomings before a Convention can be held there, and not also demand that a northern or western city eliminate its shortcomings before a Convention can be held there?

I am not defending segregation. I maintain that it is merely one of the many evils which beset us; and that it is not nearly so bad as many other evils which beset us.

I believe that it is not the duty of the Church to attack segregation directly, like St. George riding with trumpets blowing against some dragon; but that our duty is to teach men to love God, and to persevere in this teaching. This will eventually result in love of neighbor, and as love grows segregation will gradually fade away because of love, and not from force.

(Rev.) ROY PETTWAY,

Rector, Church of Our Saviour,
Atlanta, Ga.

The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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July

- 3d Sunday after Trinity.
Independence Day
- 4th Sunday after Trinity.
- Sewanee Summer Conference on Church Music, DuBose Conference Center, Monteagle, Tenn., to 22d.
- 5th Sunday after Trinity.
- Meeting, committee of National Council of Churches, to recommend a headquarter's site, New York City.
- St. James.
Church and Group Life Laboratory, University of the South, Sewanee, Tenn., to August 6th.

August

- 7th Sunday after Trinity.
Catholic Congress, Chicago, to 3d.
- Ecumenical Institute, Chicago, to 6th; and 9th to 13th.
- Anglican Congress, Minneapolis, to 13th.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and a number of overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

July 4, 1954



Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



More Space and Time!

IF you want to know whether your Church school is overcrowded, and how much, try this quick measure: measure approximately all the rooms and halls in which classes are held and find the total number of square feet of floor space.

Here is a room 15 x 10; that's 150 square feet. The hall (now used by six classes at once), is found to be 25 x 40; that's 1000 square feet. And so on. You add them all up, including the kitchen where the parents' coffee club meets, and find that you are using a total of perhaps 1500 square feet.

The experts say that there should be at least 50 square feet for each nursery child, and 40 for each of the others through the intermediate grades. Estimates differ, but the lowest ideal average by rough calculation is 20 feet. This varies down to a minimum 9 feet for immobilized adults.

So you look at your enrollment. You boast 150 persons, of all ages. If you have 1500 square feet, that figures out at 10 square feet for each one. (Fortunately there are 10% to 30% absent every Sunday in the ordinary church, so the crowding is slightly mitigated.)

But that isn't all. Besides the total crowding, or even when the floor areas are theoretically adequate, there is the lack of privacy. "A separate room for every class" is not merely a slogan of opulence, but a necessity for intelligent teaching. This is vastly more true of the newer way of teaching, and will be a commonplace requirement for the use of the courses of the Church's new curriculum (which will begin to appear a year from now). Real teaching requires intimacy, conversation without distractions, and room to move about.

At this time of year vestries and committees are stirring to get renovations done during the summer. The usual painting and patching up is not enough. We need the bold study of our available space, and the planning of partitions, lights, ventilation, exits, toilets, cupboards. Boards on wheels, half-partitions, or folding screens (no matter how ingenious) are stop gaps, and a waste of money. "Let's do it right," said one vestryman, "we surely are not that poor."

All over the Church we hear of a large amount of building for better school housing. Real education buildings,

or the redesigning of old space, are reported at every hand. We are in an era truly of parish building for the children. The motivation comes from those in the parish who care. I know a superintendent who worked for a building for 20 years, but he finally got it last year.

More space, but also more time is needed.

With better space, the present style hit-and-run short lesson is out. The movement of the new teaching calls for more time. The 30-minute period (actually clipped to 20 by circumstances) is found inadequate.

That opens up the whole question of our Sunday morning schedule in the average parish. We can report that the 9:45 AM hour for the school has almost gone in favor of 9:30. Many are starting at 9:00. But with our longer and better worship services, classes seldom start before 10:00, and the time gained is often wasted by bad control of movement, secretaries intruding, and supplies not in order.

Here is a change that any parish administration can make without expense. A staff meeting, followed by rigorous enforcement of an agreed time schedule, is all that is needed to give a full 40 minutes or more to the class period. Agree this fall to have your service start on time, to keep it moving, and to see that teachers are prepared to begin their class work at once.

Finally, the whole school is involved in the matter of the closing bell. If any class is allowed to be dismissed before the others it creates disturbance, and also tempts teachers to get into the habit of poor preparation. If teachers have to make preparation for a definite period each week, they will do it.

Space and time—the conditions of our existence in this world. The public schools are working to solve the problems of today, and so must the Church.

ACU CYCLE OF PRAYER

July

- St. Michael and All Angels, Portland, Ore.
- Holy Sacrament Church, Highland Park, Pa.
- The Church of the Ascension, Chicago, Ill.
- St. Luke's Chapel, New York City.
- Christ Church, Coopertown, N. Y.
- St. Peter's Church, Rockland, Me.
- The Rev. John J. Phillips, Washington, D. C.
- St. Paul's Church, Brooklyn, N. Y.

THIRD SUNDAY AFTER TRINITY (INDEPENDENCE DAY)†

EPISCOPATE

Consecration Plans

The Presiding Bishop has taken order for the consecration of the Very Rev. John Joseph Meakin Harte, Suffragan Bishop-elect of Dallas. The consecration will take place at ten AM June 29th in St. Matthew's Cathedral, Dallas, Texas, with Bishop Burrill of Chicago as consecrator. Co-consecrators will be Bishop Quin of Texas and Bishop Powell of Oklahoma.

Others taking part in the consecration are:

Bishop Kellogg, Coadjutor of Minnesota, Bishop Crittenden of Erie, as presenting bishops; the Very Rev. Lawrence Rose, dean of General Theological Seminary, preacher; Bishop Jones of West Texas, litanist; the Ven. David B. Reed of Bogota, Colombia, and the Rev. William Fargo Bayle, of Dubois, Pa., attending presbyters; the Rev. Claude A. Beesley of Wichita Falls, Texas, deputy registrar.

CONVENTION

Magnitude of Task

Bishop Kennedy of the missionary district of Honolulu said the 1955 General Convention will be "the biggest thing that ever hit Hawaii," after Presiding Bishop Sherrill accepted that city (on June 17th) for the Convention [L. C., June 27th].

In a statement on the decision, Bishop Kennedy said:

"It is wonderful for us to have the Convention here, since it will be the first one held outside continental United States and in a missionary district. I am sure none of us can begin to realize the magnitude of the task.

"It will call upon all of our resources, but we feel it can be done."

The invitation was issued by Bishop Kennedy on June 9th immediately after an announcement by Bishop Sherrill that the 1955 General Convention would not be held in Houston, Texas, as scheduled [L. C., June 20th].

Bishop Kennedy has pointed out that Honolulu has a population of 248,034 made up of people of all racial and cultural backgrounds.

"We have 20 Episcopal churches in

Good Samaritan Mission is one of the churches that Churchpeople who attend the 1955 General Convention will have a chance to see. The Presiding Bishop (third from left) visited the mission during his 1953 trip to the Far East outposts of the Church. At left is the Rev. James Nakamura, vicar of the mission, and at right, Bishop Kennedy. With them are some of the 14,885 Church members in district. Mrs. Sherrill is lady second from Bishop Kennedy's right.



Honolulu and 12 parochial day and boarding schools," he said, "all of which are self-supporting." "Hawaii is looking toward self-support," he continued, "and as one of the first steps accepted the salary of the bishop in 1952."

He added that four-fifths of the financial support of the Church's work in Hawaii is raised locally.

Bishop Kennedy said that adequate hotel facilities will be found for the convention delegates in the Waikiki area. Private homes, he added, will provide housing for a limited number who may desire it.

There are many luxurious hotels in Honolulu. One of the most famous is the Royal Hawaiian, otherwise known as the pink palace, which is located on the Waikiki Beach [see cover].

Total of official representatives to Convention is 1342 (178 bishops, 654 clerical and lay deputies, and 510 Woman's Auxiliary delegates). Probably the biggest crowd assembled at one time at 1952 Convention was the 14,000 people who jammed the Boston Garden for opening service. Hundreds more were turned away.

Bishop Kennedy said that plans were being made to accommodate 3000 people at the Convention. (According to the Honolulu *Advertiser* the largest gather-

ing in Honolulu to date has totaled around 600.)

The missionary district of Honolulu comprises the Hawaiian Islands, Samoa, Guam, Midway, Wake Islands, and Okinawa. The Church of England established a Church in Hawaii in 1862. It was transferred to the Episcopal Church in the U. S. in 1902.

The district has 55 parishes and missions, 66 clergy, 54 lay readers.

INTERCHURCH

Importance of Religion

Local religious groups and communities are now planning for a 1954 Religion in American Life program next November.

Started in 1949, the interchurch RIAL program is dedicated to the service of all religious groups. Its purpose is to emphasize the importance of religion in personal and community life, and to urge all Americans to attend and support the church or synagogue of their choice.

Attendance has noticeably increased in areas using the campaign.

A free sample kit of promotional materials which can be used during the program is available from the national Religion in American Life office, 300 Fourth Avenue, New York 10, N. Y.

TUNING IN: †Third Sunday after Trinity, 1954, falls upon Independence Day, July 4th. Independence Day is provided in the Prayer Book with Collect, Epistle, and Gospel, like other major feasts (p. 263). When it falls upon a Sunday, it is some-

times given priority. A strict interpretation of the Tables of Precedence (p. li) would seem to favor keeping the day liturgically on Monday; but practical considerations weigh heavily toward observing it on Sunday.

LITY

Smoking and Ailments

A prominent layman of the diocese of Maine, Dr. Clarence Cook Little, has been named by the tobacco industry to examine the relationship between smoking and ailments, especially lung cancer. He is a member of St. Saviour's Church, Bar Harbor, Me.

The appointment of Dr. Little, former president of the American Association for Cancer Research, as the \$20,000-a-year director of its new research program was announced by the Tobacco Industry Research Committee.

Community Betterment

A member of the Episcopal Church, Miss Frances Morton, was one of three women who received national awards recently for their accomplishments in community betterment, in housing, mental health, and politics.

Miss Morton is the originator of the Baltimore Plan for slum clearance, and head of the Citizens Planning and Housing Association. The other two women are a Methodist and a Presbyterian.

War Widow Story

Bonnie Peplow, a member of St. Thomas' Church, Clarkdale, Ariz., recently completed her first full length novel entitled *The Middle Wall*, a story of a war widow returning to her people.

Mrs. Peplow, who goes by the pen name of Betty Webster, is the daughter of the vicar of St. Thomas'. Her husband, Ed, is business manager of the *Arizona Church Record*. In collaboration with her husband, she has written two guide books, a book on western cooking and customs, and a short history of the cattle business.

WORLD COUNCIL

A Common Basis

Bishop Eivind Berggrav, retired Primate of the Church of Norway (Lutheran), expects that the forthcoming Evanston Assembly of the World Council of Churches will strongly support the proposal by the Norwegian Church to amend the World Council's theological basis.

One of the six World Council presidents, Bishop Berggrav said in an interview that his Church's proposal would strengthen the international agency.

If amended, the common basis would read:

UNING IN: "Carpatho-Russians are Ukrainian (Slavic) in ancestry but their territory was part of the Austro-Hungarian Holy Roman Empire. This put them under the jurisdiction of the Pope. Since 1918, both in America and in Europe, there

"The World Council of Churches is composed of Churches which, according to Holy Scriptures, confess Jesus Christ as God and Saviour."

At present, the Scriptures are not mentioned in the basis.

The bishop estimated that 90% of the Evanston delegates might favor the Norwegian proposal, but he explained that the change could not be finally enacted at Evanston, since it must be approved first by all the member Churches. However, the assembly could recommend it for approval.

His one fear in this connection, Bishop Berggrav said, is that some Churches might attempt to add even more to the basis, such as approval of the Apostles' or Nicene creed.

If the World Council were a Church, it would need a creed, but since it is a council of churches it needs only a common basis, he said. [RNS]

BIBLE

Nine Million in '53

Distribution of Scriptures in the United States increased by 140% over the past five years and reached an all-time high of 9,726,391 volumes during 1953, it was reported at the recent 138th annual meeting of the American Bible Society in New York City.

In addition, chaplains distributed 1,301,145 Scriptures to members of the armed forces and veterans. [RNS]

ORTHODOX

Gold Leaf and Polychrome

Ten thousand persons witnessed the dedication of a new cathedral of the American Carpatho-Russian Orthodox Greek Catholic diocese in Johnstown, Pa., on the date of the diocese's 15th anniversary of its canonization by the Ecumenical Patriarchate of Constantinople, May 30th.

The new half-million dollar edifice, named Christ the Saviour Cathedral, was dedicated in a ceremony which began with a procession of a high school band, Church school children, Boy and Girl Scouts, choirs, seminarians, and clergy.

After the blessing and dedication of the cathedral, the Divine Liturgy was celebrated for the first time. The entire ceremony, recorded by several radio stations on tape for use in later programs, took more than four hours. Television cameras filmed the pageantry, and a one hour program, "Cathedral Dedication Highlights," was presented twice over a TV station in Johnstown.

The new cathedral is of authentic Byzantine architecture. In the gable of the cathedral is a massive Venetian mosaic of Christ the King, one of the largest exterior mosaics in the world. Three domes, all treated in gold leaf and crowned with a three-barred cross, jut into the sky. These represent the Holy Trinity. The largest dome can be seen for several miles. The carved main en-



CHRIST THE SAVIOUR CATHEDRAL
Bells, band, and Byzantine.

has been a movement away from papal jurisdiction and back to union with the Eastern Orthodox Church. Like other Orthodox, the Carpatho-Russians have friendly relationships with the Episcopal Church, though not yet intercommunion.

trance portico features symbols of the Three Persons of the Trinity.

The main altar is free-standing and was especially designed for cathedral use. Holy Liturgy also can be celebrated on either of the side altars.

The cathedral Iconostasis [a huge picture-screen with doors in it]¹ is a distinctive feature in the cathedral. It contains 50 icons [images of holy persons or scenes in painting, bas-relief, or mosaic, but never sculpture]. For Eastern Christians the Iconostasis has served for many centuries as an open book from which the message of the Scripture can be learned. It is intended as a means of communion between the one who prays and God. It also reminds the faithful of the "cloud of witnesses" in the Church Triumphant who join in the divine service.

The cathedral Iconostasis is carved from wood and richly decorated in gold leaf and polychrome. It has three hand-carved doors, one leading to the main altar and one on either side, called deacon's doors.

Another notable feature of the cathedral is the electronic carillon of 37 Flemish-type bells, six deeper-toned English bells, and a clock-controlled Westminster hour strike. During the dedication ceremonies, the carillonic bells were played by Prof. Arthur Lynds Bigelow of Princeton University, a famed bellmaster. Three choirs of 60, mixed voices each provided a cappella music during the blessing and Liturgy.

In conjunction with the observance, a 160 page commemorative book was published by the diocese. It includes pictures of the diocese's churches, clergy, activities, and historical articles on the diocese and cathedral.

The Orthodox Greek Catholics severed ties with Rome and the Uniat Church two decades ago to form an autonomous diocese. The diocese is in the jurisdiction of the Ecumenical Patriarch of Constantinople, Athenagoras I, formerly Archbishop of North and South America.

The 100,000 people who make up the diocese are Orthodox Greek Catholic by faith, and Carpatho-Russian by extraction. Their forebears came from the Carpathian Mountain section of what is now Czechoslovakia. Before World War I, that portion of Europe was part of the Austro-Hungarian empire. The diocese has parishes throughout the nation.

The new Christ the Saviour Cathedral is now the mother church of this group. Christ the Saviour Seminary already is located in Johnstown, and an education center also is functioning there.

TUNING IN: ¹Iconostasis represents the reaction of Eastern piety to the Real Presence—that it should be screened from the eye of sinful man. Less holy parts of the service are conducted outside the screen. ²Each of Church's eight provinces

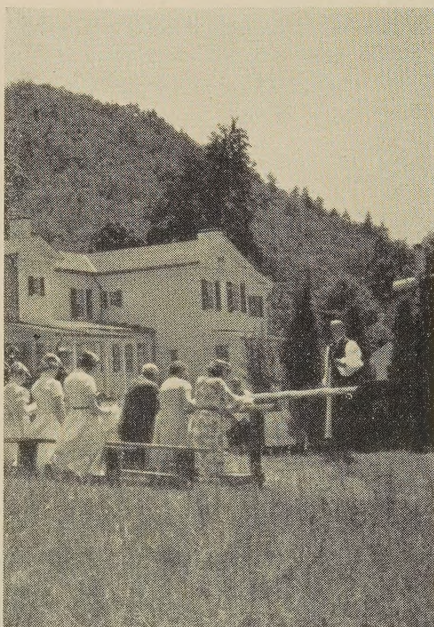
CONFERENCES

Summer in Connecticut

Nestled in the hills of Connecticut near the town of West Cornwall lies an estate of more than 300 acres which recently was dedicated as the "Episcopal Center." It will be used for conferences.

In recent years the estate has been used as a summer camp for the children of Trinity Parish, New York City. It was named Camp Schlueter for the retired vicar of St. Luke's Chapel, New York City, the Rev. Edward H. Schlueter.

The estate was purchased by a former rector of Trinity Church, New York City, as a vacation place. It since has



Roger Geffen

EPISCOPAL CENTER
300 acres with pool.

been improved by the present rector of Trinity Church, the Rev. John Heuss, who with Bishop Gray of Connecticut conducted the dedication service.

Improvements included the addition of a \$50,000 concrete swimming pool, re-decorating of the main residence for use as a conference center, and improvements to the other buildings so use can be made of them throughout the year. The main building, containing seven bedrooms, can house 21 conferees. In the other buildings there are dormitory style accommodations for an additional 120 people.

Thirty weekend conferences have been scheduled for the center during this summer. Twelve of the weekends are religion and life conferences of Trinity Parish, another 12 are conferences of the diocese of Connecticut, and the other six are of the New York diocese.

has a synod which deals with matters within the province, but does not regulate or control internal policy of its constituent dioceses and missionary districts. ³DuBose Conference Center is an institution of the diocese of Tennessee.

Congress Issues

The Sewanee Summer Training School, the official conference of the department of Christian education of the Fourth Province,¹ will be held on the campus of the University of the South at Sewanee, Tenn., from July 17th to 24th.

Faculty members include the Rev. Charles F. Whiston, professor of theology at the Church Divinity School of the Pacific, who will teach a course on "The Life of Prayer," and the Rt. Rev. John S. Moyes, Bishop of Armidale, Australia, who will deal with the issues to come before the Anglican Congress in Minneapolis in August.

Guild of Organists

The 22d biennial convention of the American Guild of Organists will be held in St. Paul and Minneapolis July 12th to 16th. Organists, choir directors, and all others interested in music are invited. Further information may be obtained by writing Mrs. A. J. Fellows, 1996 Marshall Ave., St. Paul.

Church Music

"The Sewanee Summer Conference on Church Music" will hold its fourth conference at DuBose Conference Center,¹ Monteagle, Tenn., from July 13th to July 22d. It is designed primarily for organists, choirmasters, and choristers of the Church in the South. Bishop Barth of Tennessee is in charge of the conference, sponsored by the Fourth (Sewanee) Province of the Church.

SOCIAL RELATIONS

Interracial Improvement

Some \$240,000 recently was awarded the Southern Regional Council, which is considered an effective interracial organization, for its program in interracial improvement.

The sum was awarded by the Fund for the Republic, an organization established with a \$15,000,000 appropriation from the Ford Foundation.

The Southern Regional Council has dealt with social, political, and cultural development in the South since its establishment in 1944. Listed among its board members during the years have been Bishop Clingman, retired, of Kentucky, Bishop Penick of North Carolina, and Hodding Carter, publisher of the Greenville, Miss., *Delta Democrat Times*, and a Churchman.

One Nation, Under God

"I pledge allegiance to the flag of the United States of America and to the republic for which it stands; one nation, under God, indivisible, with liberty and justice for all."

THE ADDITION of the words, "under God," to the pledge of allegiance to the flag is one more example of the renewed religious earnestness of our nation. In this Independence Day issue of THE LIVING CHURCH, we are happy to pay tribute to the sincerity and Christian devotion of the Senators and Congressmen and the Chief Executive who adopted the resolution.

Yet the invocation of the Almighty, even in the piping treble of the school children for whose guidance primarily Congress sets forth this "form of sound words," is a serious business. God is not easily flattered, and we suspect that His interest in this reference to Him is conditioned strictly on the extent to which our national decisions and policies and actions are "under God."

Our well-established national principle of the separation of Church and State has a positive spiritual value in that when the nation acts on the basis of self-interest, or perpetuates injustice, or countenances wrong-doing, it does not add to political wrongs the further wrong of sacrilege.

In the Old Testament, the Jewish State declares itself to be the servant of God — "under God" and in a special sense God's chosen people.

And the Old Testament writers are more severe in their attitude toward the State than the New. The prophets remind Israel again and again that being God's servant implies an exacting code of behavior and swift and terrible punishment for national misbehavior. Ultimately, the prophets penetrate even more deeply into the mystery of divine love and declare that being God's servant implies suffering not merely for wrongdoing but for righteousness. "By his death shall my righteous servant justify many" — is a saying too great for any nation; it was historically fulfilled only by Jesus Christ Himself.

So let us not understand "under God" as a declaration of national righteousness. Let us rather understand it as an admission of national imperfection and incompleteness. It is a declaration of internationalism because we know that God loves all men impartially; a confession of sin because we know that only Christ is without sin; a cry of weakness because we know that our nation is not spiritually strong enough to die redemptively; and, withal, a declaration of trust and hope because we believe that (since Christ did die redemptively) God has a mission for us that is within our power to fulfill.

Honolulu Convention

AMAZEMENT and incredulity greeted the announcement that Honolulu would be the site of the 1955 General Convention. "Impossible . . . ridiculous . . . who could possibly go way out there?" was the first reaction of most of the people we spoke to about it. Their second was, "Let me see — if I should be elected as a deputy [or delegate, as the case may be], I think I could manage. . . ." Honolulu will have, as far as we can discover, a full representation from most dioceses, but each individual will be astonished to see all the others.

We have done some rough-and-ready figuring on the element of travel in connection with General Convention, and conclude that the city involving the smallest total amount of travel would be Cincinnati, Ohio. Counting together the bishops, the clerical and lay deputies and the Woman's Auxiliary delegates, one concludes that a line drawn either north-south or east-west through Cincinnati would place half the deputations on one side and half on the other. Another one-quarter of the total lives in the area westward through the dioceses on the west bank of the Mississippi.

The difference in cost between traveling to the least expensive location and to Honolulu for the 178 bishops, 654 clerical and lay deputies, and 510 Woman's Auxiliary delegates, will be a substantial sum — something like an average of \$400 per person, or roughly \$500,000 altogether, at air tourist rates. Travel to Houston would also have been considerably more expensive than to a location nearer the hub of Church structure, and the difference between Houston and Honolulu would be much less — perhaps \$250,000.

We are glad that Bishop Sherrill has announced his intention to raise a "central fund" to help those who cannot get to Honolulu on their own resources. Some dioceses pay all their deputies' expenses, some pay them a flat sum to help with expenses, and others pay nothing at all. It would be too bad to change the site because of discrimination on the ground of race to another site which created an automatic discrimination on the basis of wealth!

Except for the factor of travel cost, the choice of a site has everything to recommend it. The Church in Honolulu is on the verge of self-support, and the district may well become a diocese before the territory becomes a state. The scenery, the weather, and the people are famous for their charm.

If as much energy is expended to go somewhere as has been expended to stay away from somewhere, and if a fund of sufficient size is raised to make it possible for deputies to be chosen without regard to their financial means, we are sure that the Honolulu General Convention will be one of the happiest in the Church's history.

The hero of Alan Paton's *Cry, the Beloved Country*, is Kumalo, an old and humble Zulu Anglican priest from the hills above Ixopo, South Africa, who sets out for Johannesburg, "the city of evil," in search of his sister and his only son. He goes with apprehension, fearing the worst, for he has had no word from the son since he left many months before, and he knows that the road to Johannesburg has led many to corruption, crime, and destruction.

Kumalo's search is long and sorrowful. He finds that his sister (reported as "very sick") is living the life of a harlot. Painfully, with the aid of a few faithful friends, he follows the tracks of his erring son, picking up here a hint of petty crime, there a story of bad associates and licentiousness. His search ends when he finds the boy in prison for the murder of a white man who had devoted his life to justice for the black race.

Here, in chapter 15 of the book, Fr. Vincent, a white priest from England, talks with the old man:

WHEN the young man had gone, Kumalo and the English priest sat down, and Kumalo said to the other, "You can understand that this has been a sorrowful journey."

"I understand that, my friend."

"At first it was a search. I was anxious at first, but as the search went on, step by step, so did the anxiety turn to fear, and this fear grew deeper step by step. It was at Alexandra, that I first grew afraid, but it was here in your House, when we heard of the murder, that my fear grew into something too great to be borne."

The old man paused and stared at the floor, remembering indeed quite lost in remembering. He stared at it a long

Fear Is a Journey*

By Alan Paton

What does a man do when he is a priest and a Zulu and his son has murdered a white man?

time and then he said, "Msimangu¹ said to me, why fear this one thing in a city where there are thousands upon thousands of people?"

"That comforted me," he said.

And the way in which he said, that comforted me, was to Father Vincent so unendurable, that he sat there rigid, almost without breathing, hoping that this would soon be finished.

"That comforted me," said Kumalo, "yet it did not comfort me. And even now I can hardly believe that this thing, which happens one time in a thousand, has happened to me. Why, sometimes, for a moment or two, I can even believe that it has not happened, that I shall wake and find it has not happened. But it is only for a moment or two."

"To think," said Kumalo, "that my wife and I lived out our lives in innocence, there in Ndotsheni, not knowing that this thing was coming, step by step."

"Why," he said, "if one could only have been told, this step is taken, and this step is about to be taken. If only one could have been told that."

"But we were not told," continued Kumalo. "Now we can see, but we could not see then. And yet others saw it. It was revealed to others to whom it did

not matter. They saw it, step by step. They said, this is Johannesburg, this is a boy going wrong, as other boys have gone wrong in Johannesburg. But to us, for whom it was life and death, it was not revealed."

Father Vincent put his hand over his eyes, to hide them from the light, to hide them from the sight of the man who was speaking. He would himself have spoken, to break the painful spell that was being woven about him, but something told him to leave it. What was more, he had no words to say.

"There is a man sleeping in the grass," said Kumalo. "And over him is gathering the greatest storm of all his days. Such lightning and thunder will come there as have never been seen before, bringing death and destruction. People hurry home past him, to places safe from danger. And whether they do not see him there in the grass, or whether they fear to halt even a moment, but they do not wake him, they let him be."

After that Kumalo seemed to have done with speaking, and they were silent a long time. Father Vincent tried a dozen sentences, but none seemed fitting. But he did say, "My friend," and although he said nothing more, he hoped that Kumalo would take it as a signal that other words would follow, and himself say nothing more.

So he said again, "My friend."

"Father?"

"My friend, your anxiety turned to fear, and your fear turned to sorrow. But sorrow is better than fear. For fear impoverishes always, while sorrow may enrich."

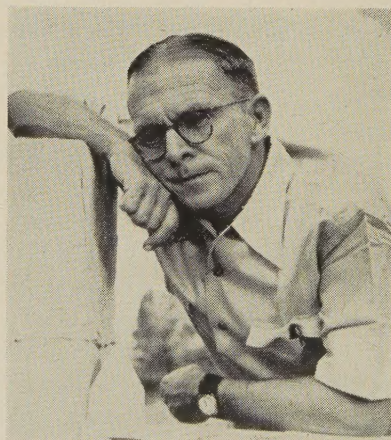
Kumalo looked at him, with an intensity of gaze that was strange in so humble a man, and hard to encounter.

"I do not know that I am enriched," he said.

"Sorrow is better than fear," said

The Author

Alan Stewart Paton was born in Pietermaritzburg, Natal, S.A., January 11, 1903. Graduating from the University of Natal in 1923, he taught school for many years and, from 1935-1948, was principal of Diepkloof Reformatory. Besides *Cry, the Beloved Country* he is the author of *Too Late the Phalarope* [L. C., August 30, 1953]. His home is in Natal, S.A.

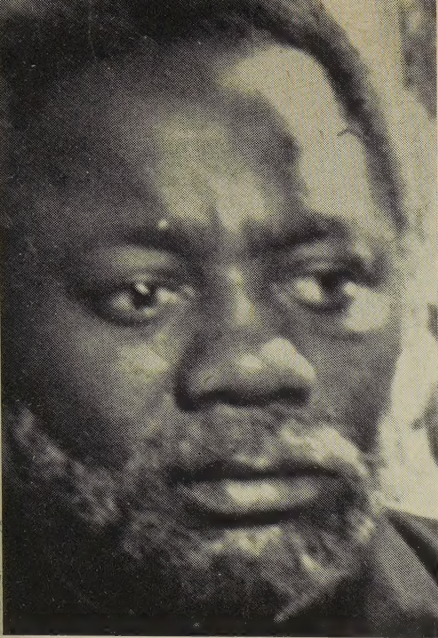


Constance Stuart, Black Star

TUNING IN: ¹Msimangu is the Rev. Theophilus Msimangu, a young African priest of the same religious order as Father Vincent, the English priest referred to here. It is Msimangu who writes to Kumalo, summoning him to Johannesburg, and

who pilots him around the city when Kumalo's visit develops into a search for his son. It is reported that Alan Paton's picture of this Anglican religious order is patterned after the Community of the Resurrection in South Africa.

*Reprinted from *Cry, the Beloved Country* by Alan Paton; used by permission of the publishers Charles Scribner's Sons; also Jonathan Cape Ltd. London.



KUMALO*

has happened to the house that I built?"

ather Vincent doggedly. "Fear is a journey, a terrible journey, but sorrow at least an arriving."

"And where have I arrived?" asked Kumalo.

"When the storm threatens, a man is afraid for his house," said Father Vincent in that symbolic language that is like the Zulu tongue. "But when the house is destroyed, there is something to do. About a storm he can do nothing, but he can rebuild a house."

"At my age?" asked Kumalo. "Look at what has happened to the house that I built when I was young and strong. What kind of house shall I build now?"

"No one can comprehend the ways of God," said Father Vincent desperately. Kumalo looked at him, not bitterly or accusingly or reproachfully.

"It seems that God has turned from me," he said.

"That may seem to happen," said Father Vincent. "But it does not happen, never, never, does it happen?"

"I am glad to hear you," said Kumalo humbly.

"We spoke of amendment of life," said the white priest. "Of the amendment of your son's life. And because you are a priest, this must matter to you more than all else, more even than your suffering and your wife's suffering."

"That is true. Yet I cannot see how such a life can be amended."

"You cannot doubt that. You are a Christian. There was a thief upon the cross."

"My son was not a thief," said Kumalo harshly. "There was a white man,

a good man, devoted to his wife and children. And worst of all — devoted to our people. And this wife, these children, they are bereaved because of my son. I cannot suppose it to be less than the greatest evil I have known."

"A man may repent him of any evil."

"He will repent," said Kumalo bitterly. "If I say to him, do you repent, he will say, it is as my father says. If I say to him, was this not evil, he will say, it is evil. But if I speak otherwise, putting no words in his mouth, if I say, what will you do now, he will say, I do not know, or he will say, it is as my father says."

Kumalo's voice rose as though some anguish compelled him.

"He is a stranger," he said, "I cannot touch him, I cannot reach him. I see no shame in him, no pity for those he has hurt. Tears come out of his eyes, but it seems that he weeps only for himself, not for his wickedness, but for his danger."

The man cried out, "Can a person lose all sense of evil? A boy, brought up as he was brought up? I see only his pity for himself, he who has made two children fatherless. I tell you, that whosoever offends one of these little ones, it were better. . . ."

"Stop," cried Father Vincent. "You are beside yourself. Go and pray, go and rest. And do not judge your son too quickly. He, too, is shocked into silence, maybe. That is why he says to you, it is as my father wishes, and yes that is so, and I do not know."

Kumalo stood up. "I trust that is so," he said, "but I have no hope any more. What did you say I must do? Yes, pray and rest."

There was no mockery in his voice, and Father Vincent knew that it was not in this man's nature to speak mockingly. But so mocking were the words that the white priest caught him by the arm, and said to him urgently, "Sit down, I must speak to you as a priest."

When Kumalo had sat down, Father Vincent said to him, "Yes, I said pray and rest. Even if it is only words that you pray, and even if your resting is only a lying on a bed. And do not pray for yourself, and do not pray to understand the ways of God. For they are secret. Who knows what life is, for life is a secret. And why you have compassion for a girl, when you yourself find no compassion, that is a secret. And why you go on, when it would seem better to die, that is a secret. Do not pray and think about these things now, there will be other times. Pray for Gertrude,[¶] and for her child, and for the girl that is to be your son's wife, and for the child that will be your grandchild. Pray for your wife and all at Ndotsheni.[¶] Pray for the

woman and the children that are bereaved. Pray for the soul of him who was killed. Pray for us at the Mission House, and for those at Ezenzeleni,[¶] who try to rebuild in a place of destruction. Pray for your own rebuilding. Pray for all white people, those who do justice, and those who would do justice if they were not afraid. And do not fear to pray for your son, and for his amendment."

"I hear you," said Kumalo humbly.

"And give thanks where you can give thanks. For nothing is better. Is there not your wife, and Mrs. Lithebe,[¶] and Msimangu, and this young white man at the reformatory? Now, for your son and his amendment, you will leave this to me and Msimangu; for you are too distraught to see God's will. And now my son, go and pray, go and rest."

He helped the old man to his feet, and gave him his hat. And when Kumalo would have thanked him, he said, "We do what is in us, and why it is in us, that is also a secret. It is Christ in us, crying that men may be succoured and forgiven, even when He Himself is forsaken."

He led the old man to the door of the Mission and there parted from him.

"I shall pray for you," he said, "night and day. That I shall do and anything more that you ask."

Facts and Figures

Church of the Province of South Africa is set in a scene of acute racial tension, where the murder of a white man by a black — as in Alan Paton's *Cry, the Beloved Country* — has implications beyond the crime of murder itself.

There are some 700,000 or more Anglicans in the Church of the Province of South Africa, which is a self-governing branch of the Anglican Communion. But its 15 dioceses extend far beyond the Union of South Africa, including, for example, the diocese of Lebombo in Portuguese East Africa and the island diocese of St. Helena — perhaps the smallest in the Anglican Communion.

Metropolitan of the South African Church is the Archbishop of Cape Town, the Most Rev. Geoffrey Hare Clayton, D.D. The Archbishop of Canterbury's older brother, the Rt. Rev. Leonard Noel Fisher, was for 30 years a bishop in South Africa — of Lebombo, then of Natal. He retired a few years ago.

*As portrayed, by Canada Lee, in the film version *Cry, the Beloved Country*. Copyright 1952, United Artists Corporation.

UNING IN: [¶]Gertrude is Kumalo's sister, driven to questionable means of livelihood by the need to support her child. [¶]Mrs. Lithebe is pastor of fictional St. Mark's Church, Ndotsheni, Natal. [¶]Those at Ezenzeleni are people connected with an insti-

tution for the blind that Kumalo had visited with Msimangu. [¶]Mrs. Lithebe is "an old woman" at whose house Kumalo rooms while he is in Johannesburg. Later his son's wife joins him there, then returns with him to Ndotsheni.

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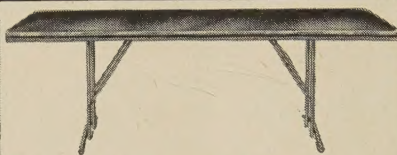
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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Editor

Hidden Values

A YOUNG PEOPLE'S RELIGIOUS BOOKSHELF — a book club for teenagers between 12 and 16 — has recently been launched.

Purpose of the Bookshelf is "to utilize the emotional, spiritual, and moral values which lie hidden within the covers of good books, but which for one reason or another do not reach our young people." While the major emphasis will be on religious books, related works will not be excluded.

An advisory board will assist in the selection of books. (Included on this board are Presiding Bishop Sherrill and the Rev. Randolph Crump Miller, priest of the Church and professor of Christian Education at Yale Divinity School.)

First selection of the club is *Stories To Grow By*, edited by J. Edward Lantz (Association Press). Further information about the club may be had from Simon Doniger, Ph.D., Editor, Young People's Religious Bookshelf, 159 Northern Boulevard, Great Neck, N. Y.

In Brief

A HISTORY OF PREACHING. By Edwin C. Dargan. Introduction by J. B. Weatherspoon. Grand Rapids, Mich.: Baker Book House. Pp. 577, 591. \$7.95

Two volumes, reprinted as one, of a work that received somewhat qualified praise when originally published some 50 years ago. Traces the history of preaching from Apostolic Fathers to close of 19th century. Author planned to include American preaching in a third volume, which seemingly never appeared.

Dr. Weatherspoon, of South Baptist Theological Seminary, says, in introduction to 1954 edition, that, since its first publication, "no comparable history of preaching has been produced."

THE SYMBOLS OF RELIGIOUS FAITH. A Preface to an Understanding of the Nature of Religion. By Ben Kimpel. Philosophical Library. Pp. x, 198. \$3.75.

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

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The Living Church

POKANE

English, Gothic, Solid Masonry

A structure of approximately two and half million dollars will be completed this summer when the north transept of the Cathedral of St. John the Evangelist, Spokane, Wash., is finished.

Begun in 1925, the structure's first unit—entrance, narthex, nave, crossing, and apse—was consecrated in 1943. When the first unit was dedicated in 1929, the aggregations of St. Peter's Mission, St. James' Mission, and All Saints' Cathedral amalgamated to form the new congregation of the cathedral.

The second unit, the area east of the crossing, was dedicated in 1952. Construction of the tower began in 1951. Ground was broken for the south transept in 1952 and for the north transept in 1953.

The general mass of the structure is a typical English Gothic cathedral, and made of solid masonry. Seating capacity of the cathedral is 2,000.

The cathedral is supported and being built by the gifts and offerings of the approximately 3,600 baptized members who worship there, making it one of the largest cathedral congregations of the Episcopal Church.

WESTERN N. C.

Emphasis on God

An increase of \$11,521 in the budget for the department of missions was voted at the 32d annual convention of the Diocese of Western North Carolina at the Church of the Holy Cross, Tryon. The amount was included in the adoption of a \$74,000 budget for next year. In his annual address Bishop Henry earned:

"We should be careful that, in striving against Communism, we do not find ourselves destroying the very freedom we think we are saving. . . Sixteen years ago the emphasis was on man and what he could do to bring about the millenium. Today the emphasis is on God and His mighty acts by which we have been brought from death into life. . ."

Bishop Henry reported that, as of May 1st, a total of \$56,787.65 had been received and pledged to the diocesan advancement fund. The fund will be used to aid mission work in the diocese, and being raised in a year-long drive which will end in September. The goal of the drive is \$100,000.

The name of Trinity Chapel, Haw Creek, Asheville, N. C., was changed to St. John's Church-In-Haw-Creek by vote of the convention. The change was asked for because there were four

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churches with the name Trinity in the area, including Trinity Episcopal Church, Asheville. The others are a Methodist and a Greek Orthodox church.

ELECTIONS. Synod Delegates: clerical, Robert Campbell, H. M. Hickey, Mark Jenkins, Rufus Morgan, J. W. Tuton; lay, W. L. Balthis, Jordan Brown, Ed Hartshorne Jr., A. B. Stoney, William Tyndall, W. P. Verduin.

CENTRAL NEW YORK

The New Meaning

More than 400 Churchpeople, representing 142 parishes and missions in the diocese of Central New York met for the diocese's convention. They heard Bishop Peabody ask that the Church "forsake irrelevance in order to rediscover the new meaning which is in Christ Jesus for our time."

At the convention Bishop Peabody announced the resignation of Miss Deborah Vaill as diocesan consultant for Christian education. Miss Vaill, he said, leaves in July "after 15 years of devoted service, to accept a position in Christian Education in Immanuel Church, Alexandria, Va."

Bishop Higley, Suffragan, Central New York, addressed the convention. He summarized the missionary activities of the Church within the diocese during the past year, and emphasized the fact that "on the college campus religion becomes a vital part of the lives of many

people with well-chosen chaplains fitted for the task and supported by the people of the diocese."

The convention adopted a budget of approximately \$243,000; an increase of some \$15,000, of which \$87,000 goes for the program of the Church outside the diocese.

ELECTIONS. Standing Committee: clerical, R. R. Spears, Jr., S. P. Gasek; lay, Hugh R. Jones. Diocesan Council: clerical, G. C. Melling; lay, W. P. White, M. S. Weedon.

RHODE ISLAND

Lack of Witness

The annual convention of Rhode Island recently approved a budget of \$116,799, and accepted its full quota of \$87,067 from the Church's National Council for support of work outside the diocese.

In his report to the diocesan convention, given two days earlier at a testimonial dinner sponsored by the Churchmen's Club, Bishop Bennett asked parishioners to look into their lives and see what kind of Churchmen they are "in the face of the world's deep perplexities and troubles," and "what kind of a witness" they are bearing in the world.

"Ninety per cent of the difficulties we are called upon to face today are the result of our lack of that witness," he said.

ELECTIONS. Standing Committee: the Rev. H. P. Krusen, Huntington Hanchett. Diocesan Council: clerical, C. H. Horner, D. F. Kennedy, Wm. L. Kite, A. St. Clair Neild; lay, J. W. Venable, A. M. Buckley, Mrs. Minot Crowell, W. C. Beard.

SOUTH FLORIDA

Land for Mission

Fifty people recently attended the first service of the Chapel of Christ the King in Azalea Park, a new subdivision of Orlando, Fla. The chapel is the first of several parochial missions planned by the Cathedral Church of St. Luke in Orlando for growing areas around the city.

A two and half acre plot of land in the center of Azalea Park, valued at \$10,000, has been given the Cathedral by one of its parishioners, Mr. Well-born C. Phillips, builder of Azalea Park.

PITTSBURGH

Canons Revision

A complete revision of the diocesan canons was adopted at the recent annual convention of the diocese of Pittsburgh. Purpose of revision was to bring the canons to complete conformity with the general canons, and to put into specific statement present day practices in the diocese.

A resolution adopted by the convention set aside the Sunday after Ascension Day to be known as Vocation Sunday,

"at which time the clergy of the diocese will be urged to deliver sermons on the importance of vocations to the Church ministry and to conduct such other services as may tend to interest young people in the work of the Church."

Memorial resolutions were adopted for the late Brother Gouveneur Hance, S.B.B., founder of St. Barnabas Free Home; and the late Harvey H. Smith, prominent layman of the diocese.

Two missions, St. Peter's, Brentwood and St. Thomas in the Fields, Wildwood, were admitted to parish status.

NEW JERSEY

No Division

Possible division of the diocese of New Jersey, which was taken under consideration in 1953, is considered inadvisable at the present time. This is the opinion of a committee appointed in 1953 to study the matter. The committee took into consideration such factors as population changes, communicant and financial strength of the various convocations, extent of present administrative burden, possible alternatives, possible realignment of diocesan boundaries with the diocese of Newark, and the canonical and constitutional provisions governing division.

HARRISBURG

Diocesan Archdeacon

The 50th annual convention of the diocese of Harrisburg was held recently in St. James' Church, Lancaster, Pa. St. James' Church was the site of the convention 50 years ago at which the diocese of Harrisburg was set apart from the diocese of Central Pennsylvania, now called the diocese of Bethlehem.

Convention approved Bishop's Herstand's request for a diocesan archdeacon.

The present archdeacons will be divided into convocations presided over by deans. Selection of the archdeacon will be left to the bishop.

By unanimous vote, the convention raised to the status of an incorporated parish of the diocese, St. Andrew's parish, York, Pa., which has met all the necessary requirements.

MICHIGAN

Organist from Rome

Fernando Germani, first organist of St. Peter's, the Vatican, Rome, will be guest soloist for two evening programs during the fifth annual fall music festival at St. John's Church, Detroit, Mich., October 24th to 26th. The festival will be under the direction of Mr. August Maekelberghe, music director of St. John's.

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MINARIES

argest Class

A high tradition in the preparation of young men for the ministry was recognized by the Church this year in the observance of its centennial year by Berkeley Divinity School in New Haven, Conn. At its spring centennial commencement exercises Berkeley graduated 33 men — the largest class in its history. On the following day, 17 men of this class

were ordained to the diaconate in a joint service.

Ten Doctorates

Kenyon College, Gambier, Ohio, and its divinity school, Bexley Hall, recently held spring commencement. The college awarded the Bachelor of Arts degree to 61 men, and Bexley Hall awarded the Bachelor of Divinity degree to 15 and certificates of graduation to two others.

The commencement address was given by John Fischer, editor of *Harper's Magazine*, on the subject, "The American Heresy."

Ten honorary doctorates were awarded.

Preaching Prizes

The Church Divinity School of the Pacific recently conferred the degree of Bachelor of Divinity upon members of its spring graduating class. Four of the members received the degree with distinction.

The Alumni Preaching prize, awarded to the senior showing the most improvement in his homiletical work, was given jointly to Robert Burton, diocese of Oregon, and Harold A. Magee, diocese of Colorado.

Luncheon for Guests

Nashotah House presented the certificate of graduation to 16 at its spring commencement. Two of the 16 students received the degree of Bachelor of Divinity.

The sermon was preached by Bishop Higgins, Coadjutor of Rhode Island.

Luncheon was served the guests immediately after the commencement exercises.

Best in Literature

A plan designed to help clergy obtain the best in religious literature at regular intervals has been inaugurated by the Episcopal Theological Seminary, Alexandria, Va.

An annual subscription of \$12 entitles the reader to four books each year to be selected by the seminary faculty. The estimated saving on all books is 20%.

SECONDARY

Headmistress Resignation

Miss Phyllis Newman, for seven years headmistress of St. Mary's Hall, Faribault, Minn., has resigned because of poor health. Miss Florence Mast will be acting head of the school until a permanent headmistress is found.



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CHURCH BOARDING SCHOOL for Girls needs teachers of Latin, French, Home Economics, Fifth and Sixth Grades, also Field Secretary, Housekeeper and Housemother. Reply Box K-124, The Living Church, Milwaukee 2, Wis.

RECTOR WANTED: City Parish, Diocese of Ohio, desires active Rector capable of conducting extension program. Good lay support. Reply Box G-125, The Living Church, Milwaukee 2, Wis.

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THE LIVING CHURCH

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

William B. Belliss, Priest

The Rev. William Benson Belliss, retired in 1939, died June 2d at a rest home in El Cajon, Calif., at the age of 89.

Mr. Belliss was the organizer and first chaplain of the Episcopal City and County Mission Society of San Diego, Calif. Ordained in 1891, he served for 21 years in Canadian churches, and subsequently in the diocese of Sacramento and the missionary district of San Joaquin.

He came to the diocese of Los Angeles in 1926, serving as missionary priest in the San Diego area until his retirement.

Surviving are his son, the Rev. F. C. Benson Belliss, rector of St. Luke's, Long Beach, Calif.; two daughters, Mrs. Dorothy Clark and Mrs. Wilbur Carpenter, both of Solano, Calif.; eight grandchildren; and one great grandchild. One grandson, Richard Belliss, is a seminarian at Church Divinity School of the Pacific, Berkeley, Calif.

George G. Walker, Priest

The Rev. George Gilbert Walker, retired, died May 14th at his home in Little Rock, Ark.

Fr. Walker was ordained by the Bishop of New York in 1913, and became rector of the Church of St. Simon-the-Cyrenian, Topeka, Ks. He later served as archdeacon of colored work in Galveston, Texas. During that time he organized missions at Beaumont, Tyler, and Houston.

He served Our Merciful Saviour Church, Louisville, Ky., then came to Arkansas in 1928 to serve until 1940 as priest-in-charge of St. Philip and St. James' Church, Little Rock.

In 1940 Fr. Walker retired on account of ill health, but he continued to give such occasional ministrations to St. Philip and St. James' Church as his health would permit.

In his 26 years in Little Rock, Fr. Walker was active in civic affairs, serving on the executive board of the Little Rock Chapter of the National Association for the Advancement of Colored People and as a member of the board of the Urban League. At the time of his death he was acting executive secretary of the Urban League.

Surviving are his wife, two sons, and two daughters.

Anne Sibley Cirlot

Anne Christine Sibley Cirlot, mother of the Rev. Felix L. Cirlot, rector of All Saints' Church in Indianapolis, Ind., died May 20th at El Paso, Texas, at the age of 82. She had been living with a son, Arnold Cirlot, in El Paso.

Surviving, in addition to Fr. Cirlot

and Arnold, are another son, Joseph, daughter, a brother, nieces and nephews.

James Foster

James Foster, layman of Studley, Kans., died June 15th at the age of 70. A pioneer plainsman from the Church of England, Mr. Foster was a leader of English colony at Studley. He and late Mrs. Foster were leaders in organizing the Mission of St. Nicholas there.

He is survived by two nephews, Norman Twell, senior warden of St. Nicholas' Mission; and the Rev. Alfred Maurice Twell, a priest of the Church of England in Northern Rhodesia, Africa.

Florence Bayard Hilles

Florence Bayard Hilles, wife of late William Samuel Hilles, died June 10th in the University of Pennsylvania Hospital, Philadelphia, Pa., at the age of 88. Her home was south of New Castle, Del.

Mrs. Hilles was a member of the board of directors of the Christian Community Center (operated under the direction of Old Swedes Church, Wilmington, Del.) She was affiliated with many organizations, including the women's suffrage movement. She attracted national attention in 1917 when she led a group of suffragists around the White House and was jailed for her efforts.

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- (E) Copy for advertisements must be received at least 12 days before publication date.

THE LIVING CHURCH

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CHANGES

Appointments Accepted

The Rev. Richard R. Baker, III, formerly rector of Nunberg Parish and North Farnham Parish in Loudoun County, Va., will on July 15th become rector of Episcopal Church students at the University of Florida in Gainesville, in charge of Interbury Center there.

The Rev. John M. Barr, who formerly served Mark's Church, Mecklenburg County, N. C., has address at Huntersville, is now rector of David's Church, Cheraw, S. C.

The Rev. Arthur H. Brimley, who was ordained the perpetual diaconate in April, recently read as assistant cashier of the Bank of Asheville, N. C., and will devote his full time to ministerial duties. He is assistant at Trinity Church, Asheville.

The Rev. William Francis Burke, formerly rector of St. Thomas' Church, Orange, Va., is now rector of St. Andrew's Church, 45 Main St., Warwick, Va.

The Rev. Sydney S. Byrne, formerly rector of St. Thomas' Church, Detroit, and chaplain of the Veterans' hospital at Dearborn (and of the Red Cross Hospital of the diocese of Missouri. Address: 5535 Delmar Blvd., St. Louis, Mo.

The Rev. Eugene Charles Dixon, who was recently ordained deacon, is now in charge of St. Thomas' Church, Ennis, Tex., and St. Paul's, Waxahachie; address, Ennis.

The Rev. J. Murray Eby, who formerly served St. John's Church, and St. Bartholomew, Equibou, British Guiana, and was later addressed New York City, is now in charge of St. James' Church, Jamaica, L. I. Address: 115-34 Newburg St. Albans 12, N. Y.

The Rev. Harry S. Finkenstaedt, formerly in charge of St. Matthew's Church, Waimanalo, Oahu, T. H., will on July 15th become assistant of the Mission of St. Peter and St. Paul, Naha, Hawaii, in the missionary district of Honolulu. Address: Box 47, Naha, Okinawa.

The Rev. Thomas Walter Fleener, who was recently ordained deacon, is now in charge of St. Peter's Church, Dallas. Address: 6623 Parkdale, Dallas.

The Rev. William Joseph Fleener, who was recently ordained deacon, is now in charge of St. Alban's Church, Hubbard, Tex.

The Rev. Donald Newell Hungerford, who was

recently ordained deacon, will on July 1st become curate of St. Mary's Church, Manchester, Conn.

The Rev. Innis L. Jenkins, formerly assistant of Grace Church, Alexandria, Va., is now in charge of St. John's Church, Arlington, Va.

The Rev. Howard A. Johnson, who is now on the staff of St. Augustine's College, Canterbury, England, has been appointed an adjunct professor in the department of religion at Columbia University.

The Rev. Mr. Johnson, priest of the diocese of Washington, will be installed in October as canon theologian of the Cathedral of St. John the Divine. At Columbia University in the spring semester of 1955 he will offer a course on Kierkegaard.

The Rev. Leon N. Laylor, formerly rector of the Church of St. James the Less, Ashland, Va., will on July 15th take charge of the Church of the Advent, a new mission, in Annandale, Va.

The Rev. Manney Carrington Reid, formerly rector of Trinity Church, Edgefield, S. C., is now rector of Trinity Church, Myrtle Beach.

The Rev. Alfred G. Reimers, formerly assistant of St. James' Church, Milwaukee, is now serving St. Alban's Church, Sussex, Wis.

The Rev. Rush W. D. Smith, formerly vicar of the Church of the Good Shepherd, West Springfield, Mass., has for several months been assistant to Bishop Lawrence of Western Massachusetts. Office address: 37 Chestnut St., Springfield 3; home address, since June 16th: 52 Poplar Ave., West Springfield.

The Rev. Edward E. Tate, founder and headmaster of St. Stephen's School, Alexandria, Va., will on August 1st become rector of the Church of the Incarnation, Dallas, Tex.

The Very Rev. Richard M. Trelease, Jr., who has been dean of St. Andrew's Cathedral, Honolulu, will on September 1st become rector of St. Andrew's Church, Wilmington, Del.

The Rev. J. J. Vega, priest of the district of Mexico, officiating at the Church of the Holy Family, McKinney, Tex., is now vicar of St. Margaret's, Richardson, and St. Mary's, Fort Worth. Address: 2013 N. Grove St., Fort Worth.

Resignations

The Rev. Lars R. Bache-Wiig has resigned as rector of the Church of the Holy Sacrament, Highland Park, Pa., and will spend several months at

Boulder Junction, Wis., before returning to the east this fall.

Changes of Address

The Rev. Andrew W. Berry, who became chaplain to Episcopal Church students at the University of Kansas on June 1st, may be addressed at 1231 Oread Ave., Apt. 203, Lawrence, Kans.

The Rev. Frederic E. Dittmar, retired priest of the diocese of Los Angeles, is now on a visit to San Antonio, Tex. His permanent address remains 2176 Las Lunas St., Pasadena 8, Calif.

Depositions

William Andrew DeWitt, presbyter, was deposed on April 15th by Bishop Block of California, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee. The action was taken for causes which do not affect moral character; renunciation of the ministry.

James Henry Morris, presbyter, was deposed on April 27th by Bishop Emrich of Michigan, acting in accordance with the provision of Canon 60; renunciation of the ministry; the action taken for causes not affecting moral character.

Ordinations

Priests

Rochester: The Rev. Richard Allen Clark was ordained priest on June 11th by Bishop Stark of Rochester at St. Andrew's Mission, Andover, N. Y., where the new priest will be vicar. Presenter, the Rev. George Cadigan; preacher, the Rev. W. R. Williams. Address: Center St., Andover.

Virginia: The Rev. Charles P. Moncure was ordained priest on June 9th at St. Stephen's Church, Catlett, Va., by Bishop Goodwin of Virginia. Presenter, the Rev. R. M. Olton; preacher, the Rev. W. L. Ribble. To be rector of Grace Church, Casanova, Va.; St. Stephen's, Catlett; and St. Luke's, Remington; address: Casanova.

Western North Carolina: The Rev. William Scott Root was ordained priest on June 5th at St. James' Church, Black Mountain, N. C., by Bishop Henry of Western North Carolina. Presenter, the Rev. P. W. Lambert, OGS; preacher, the Rev. R. K. Webster. To serve St. James' Church.



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WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass daily ex Sat 7, Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Sun 7, 8, 10; HC Daily; C Sat 5-6, 7-8

ORLANDO, FLA.

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Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other days 7:30; Ev B Sun 8; C Sat 5

(Continued on page 16)

LOS ANGELES, CALIF.
MARY OF THE ANGELS 4510 Finley Avenue
v. James Jordan, r; Rev. Neal Dodd, r-em
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7; Sat 4:30 & 7:30 & by appt

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EVENT OF CHRIST THE KING
v. Weston H. Gillett; 261 Fell St. nr. Gough
v. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 10 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; Fri HC 8; C Sat 4:30 & 7:30 & by appt

FRANCIS' San Fernando Way
v. Edward M. Pennell, Jr., D.D.
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15



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Rev. H. S. Kennedy; Rev. G. H. Barrow
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

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Sun Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
6:15, 10; Also Fri (Requiem) 7:30; Also HD 10;
MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
7:30-8:30 & by appt

FORT WAYNE, IND.

TRINITY W. Berry at Fulton
Rev. Geo. B. Wood, r; Rev. Geo. W. De Graff, ass't.
Sun H Eu 7:30, 9, MP 11, 1 S Cho Eu 11

WATERVILLE, MAINE

ST. MARK'S Center St., nr. Post Office Sq.
Sun 7:30, HC 11, HC & MP Alternate Sundays

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
Rev. H. P. Starr
Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung), 11 (low); Daily 7; C Sat 5-6

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

MINNEAPOLIS, MINN.

GETHSEMANE (downtown) 4th Ave. and 9th St.
Sun 8, 11; HC Mon, Tues, Thurs, Sat 7; Fri 8;
Wed & HD 10:30; EP Daily 5

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes St., Downtown
Rev. Charles T. Cooper
Sun Masses: 7:30, 9, 11

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7,
Wed 10:30

TRINITY Euclid and Washington
Rev. A. E. Walmsley, Rev. A. M. Mac Millan
Sun 9 (Sung); Tues 6:45; Thurs 10; Sat 5-6

RIDGEWOOD, N. J.

CHRIST CHURCH Rev. A. J. Miller, r
Sun 8, 11 (HC on 1 S); Fri 9:30 Lit & HC; HD
9:30 HC; C by appt

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller, r; Rev. J. J. English, c
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30
ex Fri 9:30

ALBANY, N. Y.

CATHEDRAL OF ALL SAINTS'
Sun: 8, 10, 5:15; Weekdays: 7:15, 5:15, also
Wed 12:05

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean; Canon
Leslie D. Hallett; Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8, prayers, Ser 12:05; Wed HC 11,
Healing Service 12:05

ST. ANDREW'S 3105 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. John Richardson
Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th & Amsterdam, New York City
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4;
Ser 11, 4; Wkds HC 7:30 (also 10 Wed, & Cho HC
8:45 HD); MP 8:30; Ev 5. The daily offices are
Cho ex Mon.

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Anson P. Stokes, Jr., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Re-
citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
4th Ave. at 21st St.
Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &
Thurs & HD HC 12; Wed Healing Service 12;
Daily: MP 7:45, EP 5:30

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8, 9:30
(Wed), 12:10 (Fri); C Thurs 4:30-5:30; Fri 12-1;
Sat 2-3, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS 5th Ave. & 53rd Street
Rev. Reeliff H. Brooks, S.T.D., r
Sun HC 8, 9, 11 1 & 3 S, MP & Ser 11; Daily
8:30 HC, Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Joseph S. Minnis, D.D., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
48 Henry Street
Sun 8, 10, 12 (Spanish Mass), 8:30; Daily 8,
(Wed, Fri, 7:45), 5:30; Thurs & HD 10

UTICA, N. Y.

GRACE
Rev. Stanley P. Gasek, r; Rev. Roger P. Rishel,
Sun 8, 9:15, 11; Daily Int 12:15; MP & HC Wed
Thurs, Fri & HD

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Edward Jacobs, r
Sun Masses 8, 9:15 & 11, Mat 10:45; Daily
ex Mon 10, C Sat 7:30 to 8:30

OKLAHOMA CITY, OKLA.

ST. PAUL'S CATHEDRAL Very Rev. John S. Willey
127 N.W. 7
Sun 8:30, 10:50, 11; Thurs 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Sun HC 8, 11, EP 3; Daily 7, 12, 5:30; C Sat 4-5

PITTSBURGH, PA.

ASCENSION Ellsworth & Nevill
Rev. A. Dixon Rollet, r
Sun 8, 9, 11; Mon 8 MP; Tues 10 HC Spiritual
Healing; Wed 7 HC; Thurs 7:30 College Students
HC; Fri 8 HC

ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
Sun Mass with ser 10:30; Int & B Fri 8; C Fri
& by appt

MIDLAND, TEXAS

TRINITY Rev. George Morrel
1412 West Illinois Ave.
Sun 8, 9:30, 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Grayson & Willow Sts.
Rev. H. Paul Osborne, r
Sun 8, 9:15 & 11; Wed & HD 10

SALT LAKE CITY, UTAH

ST. MARK'S CATHEDRAL 231 East First South
Very Rev. Richard W. Rowland, dean; Rev. Elvin R.
Gallagher, ass't.
Sun HC 8, Family Eu 9:30, MP 11 (ex Cho Eu
1 S); Weekday Eu Wed 7; Thurs & HD 10:30
C by appt

BELLOWS FALLS, VERMONT

IMMANUEL Rev. Robert S. Kerr, r
Sun 7:30 MP, 8 HC, 10 HC; Wed & HD 8 HC
Fri 9 HC

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8 HC only, during July

VANCOUVER, CANADA

ST. JAMES' Gore Ave. & E. Cordova
Sun Masses: 8:30, 9:30, 11 Sol Ev 7:30; Daily
HC 7:30, Thurs 9:30; C Sat 5 & 7

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15,
11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
anno.) C Fri 12, Sat 12 & 7

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail

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